

THE COLLECTED WORKS  
OF  
C. G. JUNG

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EDITORS

HERBERT READ

MICHAEL FORDHAM, M D, M R C P

GERHARD ADLER PH D

WILLIAM MCGUIRE, *executive editor*

PSYCHOLOGY

AND

ALCHEMY

*C. G. JUNG*

SECOND EDITION

*TRANSLATED BY R F C HULL*

*270 ILLUSTRATIONS*



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## PREFATORY NOTE TO THE ENGLISH EDITION

To the reader who knows little or nothing of my work, a word of explanation may be helpful. Some thirty-five years ago I noticed to my amazement that European and American men and women coming to me for psychological advice were producing in their dreams and fantasies symbols similar to, and often identical with, the symbols found in the mystery religions of antiquity, in mythology, folklore, fairytales, and the apparently meaningless formulations of such esoteric cults as alchemy. Experience showed, moreover, that these symbols brought with them new energy and new life to the people to whom they came.

From long and careful comparison and analysis of these products of the unconscious I was led to postulate a "collective unconscious," a source of energy and insight in the depth of the human psyche which has operated in and through man from the earliest periods of which we have records.

In this present study of alchemy I have taken a particular example of symbol-formation, extending in all over some seventeen centuries, and have subjected it to intensive examination, linking it at the same time with an actual series of dreams recorded by a modern European not under my direct supervision and having no knowledge of what the symbols appearing in the dreams might mean. It is by such intensive comparisons as this (and not one but many) that the hypothesis of the collective unconscious—of an activity in the human psyche making for the spiritual development of the individual human being—may be scientifically established.

[Undated]

C. G. JUNG

## From EDITORIAL NOTE TO THE FIRST EDITION

This volume of Professor Jung's *Collected Works* is a translation, with minor alterations made at the instance of the author of *Psychologie und Alchemie* (Zurich, 1944, 2nd edition revised 1952). That work was based on the two lectures mentioned in Professor Jung's foreword, "Traumsymbole des Individuationsprozesses" *Eranos Jahrbuch* 1935 (Zurich 1936), and "Die Erlosungsvorstellungen in der Alchemie" *Eranos Jahrbuch* 1936 (Zurich, 1937).

The two lectures were previously translated by Stanley Dell and published in *The Integration of the Personality* (New York 1939, London 1940) under the titles 'Dream Symbols of the Process of Individuation' and 'The Idea of Redemption in Alchemy'. Professor Jung then considerably expanded them and added an introduction, in which he set out his whole position particularly in relation to religion. These three parts together with a short epilogue make up the Swiss volume.

The translation now presented to the public has been awaited with impatience in many quarters for it is one of Professor Jung's major works to be compared in importance with *Psychology of the Unconscious* and *Psychological Types*. It may be said that round the material contained in this volume the major portion of his later work revolves. On this account *Psychology and Alchemy* is being published first, though it is not Volume 1 of the *Collected Works*.

. . . . .

## EDITORIAL NOTE TO THE SECOND EDITION

For this second edition of Volume 12, technical considerations made it necessary to reset the text, and this in turn made various improvements possible. The translation has been thoroughly revised, and additions and revisions have been made in accordance with the second Swiss edition, 1952. The bibliography and the footnote references have been corrected and brought up to date, particularly in respect of the author's subsequent publications in English. The paragraph numeration has been preserved, but the pagination has unavoidably changed. An entirely new index has been prepared. The late Mr. A. S. B. Glover was responsible for numerous improvements in the translations from the Latin and in the bibliographical references. The illustrations are printed almost entirely from new photographs; consequently the sources have sometimes had to be altered. For valuable assistance in obtaining new photographs the Editors are indebted to Mrs. Aniela Jaffé, Dr. Jolande Jacobi, and Dr. Rudolf Michel; for general editorial help, to Mrs. B. L. Honum Hull.

After the author's death in 1961, the unpublished draft of a "prefatory note to the English edition," written in English, was found among his papers, and this has been added to the present edition. For permission to publish it, the Editors are indebted to the late Mrs. Marianne Niehus-Jung, then acting on behalf of the heirs of C. G. Jung.

A variant of the text of Part II presenting the essay in its *Erano-Jahrbuch* 1935 form appeared as "Dream Symbols of the Individuation Process" in *Spiritual Disciplines* (Papers from the Erano Yearbooks, 4; New York and London, 1959).

## TRANSLATOR'S NOTE

So far as concerns the translation of this and other volumes of these collected works, the primary aim has naturally been to reproduce the straightforward, lively, and often informal language of the author. In an undertaking such as this one, it would indeed be an act of presumption for the translator to ignore the labours of his predecessors, and the present edition does not seek to stress its newness and difference by studiously overlooking the manifold excellences of the existing translations. In general, therefore, the secondary aim has been to establish a standard terminology for all volumes in this series and to reduce them to a uniform style, while making the fullest use of previous work in this field. In preparing the text of the present volume I had frequent recourse to the material already translated by Stanley Dell in *The Integration of the Personality*, I gratefully acknowledge my debt to him, and also to Miss Barbara Hannah, who magnanimously placed her private, unpublished version of *Psychology and Alchemy* at my disposal, as well as giving me every possible help in the correction of the typescripts and the proofs.

## FOREWORD TO THE SWISS EDITION

The present volume contains two major studies which grew out of lectures delivered at the Eranos Congress. They were first printed in the *Eranos-Jahrbuch* for 1935 and 1936. The present edition has been augmented by nearly a half through the inclusion of additional material and the full apparatus of documentation. The text has been improved in certain respects and part of it newly arranged. Another new feature is the wealth of illustrations, the large number of which is justified by the fact that symbolical images belong to the very essence of the alchemist's mentality. What the written word could express only imperfectly, or not at all, the alchemist compressed into his images; and strange as these are, they often speak a more intelligible language than is found in his clumsy philosophical concepts. Between such images and those spontaneously produced by patients undergoing psychological treatment there is, for the expert, a striking similarity both in form and in content, although I have not gone into it very deeply in the course of my exposition.

I am particularly indebted to Dr. M. L. von Franz for philological help in translating the Zosimos text, which, besides being corrupt, is hard to construe and controversial. I wish also to thank Miss R. Schärf for information on the Og and Unicorn legend in Talmudic literature and Mrs. O. Fröbe-Kapteyn for obtaining photographic copies of a number of alchemical pictures. Lastly, I should like to express my very warm thanks to Dr. J. Jacobi for choosing and arranging the illustrations and looking after the details of printing.

*Küsnacht, January, 1943*



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## NOTE OF ACKNOWLEDGMENT

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1. The Creator as Ruler of the threefold and fourfold universe, with water and fire as the counterpart of heaven.—*"Liber patris sapientiae," Theatrum chemicum Britannicum (1632)*

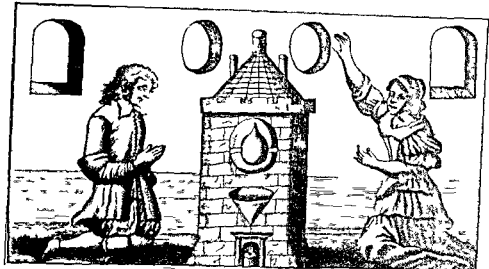
# I

## INTRODUCTION TO THE RELIGIOUS AND PSYCHOLOGICAL PROBLEMS OF ALCHEMY

*Calamum quassatum non conteret, et linum  
fumigans non extinguet*

—ISAIAH 42 3

The bruised reed he shall not break and the  
smoking flax he shall not quench (D V)



2 A pair of alchemists kneeling by the furnace and praying for God's blessing  
—*Mutus liber* (1702)

- 1 For the reader familiar with analytical psychology there is no need of any introductory remarks to the subject of the following study. But for the reader whose interest is not professional and who comes to this book unprepared some kind of preface will probably be necessary. The concepts of alchemy and the individuation process are matters that seem to lie very far apart, so that the imagination finds it impossible at first to conceive of any bridge between them. To this reader I owe an explanation, more particularly as I have had one or two experiences since the publication of my recent lectures which lead me to infer a certain bewilderment in my critics.
- 2 What I now have to put forward as regards the nature of the human psyche is based first and foremost on my observations of people. It has been objected that these observations deal with experiences that are either unknown or barely accessible. It is a remarkable fact, which we come across again and again, that absolutely everybody, even the most unqualified layman, thinks he knows all about psychology as though the psyche were something that enjoyed the most universal understanding. But any one who really knows the human psyche will agree with me

when I say that it is one of the darkest and most mysterious regions of our experience. There is no end to what can be learned in this field. Hardly a day passes in my practice but I come across something new and unexpected. True enough, my experiences are not commonplaces lying on the surface of life. They are, however, within easy reach of every psychotherapist working in this particular field. It is therefore rather absurd, to say the least, that ignorance of the experiences I have to offer should be twisted into an accusation against me. I do not hold myself responsible for the shortcomings in the lay public's knowledge of psychology.

<sup>3</sup> There is in the analytical process, that is to say in the dialectical discussion between the conscious mind and the unconscious, a development or an advance towards some goal or end, the perplexing nature of which has engaged my attention for many years. Psychological treatment may come to an *end* at any stage in the development without one's always or necessarily having the feeling that a *goal* has also been reached. Typical and temporary terminations may occur (1) after receiving a piece of good advice; (2) after making a fairly complete but nevertheless adequate confession; (3) after having recognized some hitherto unconscious but essential psychic content whose realization gives a new impetus to one's life and activity; (4) after a hard-won separation from the childhood psyche; (5) after having worked out a new and rational mode of adaptation to perhaps difficult or unusual circumstances and surroundings; (6) after the disappearance of painful symptoms; (7) after some positive turn of fortune such as an examination, engagement, marriage, divorce, change of profession, etc.; (8) after having found one's way back to the church or creed to which one previously belonged, or after a conversion; and finally, (9) after having begun to build up a practical philosophy of life (a "philosophy" in the classical sense of the word).

<sup>4</sup> Although the list could admit of many more modifications and additions, it ought to define by and large the main situations in which the analytical or psychotherapeutic process reaches a temporary or sometimes even a definitive end. Experience shows, however, that there is a relatively large number of patients for whom the outward termination of work with the doctor is far from denoting the end of the analytical process. It is rather the

case that the dialectical discussion with the unconscious still continues and follows much the same course as it does with those who have not given up their work with the doctor. Occasionally one meets such patients again after several years and hears the often highly remarkable account of their subsequent development. It was experiences of this kind which first confirmed me in my belief that there is in the psyche a process that seeks its own goal independently of external factors and which freed me from the worrying feeling that I myself might be the sole cause of an unreal—and perhaps unnatural—process in the psyche of the patient. This apprehension was not altogether misplaced inasmuch as no amount of argument based on any of the nine categories mentioned above—not even a religious conversion or the most startling removal of neurotic symptoms—can persuade certain patients to give up their analytical work. It was these cases that finally convinced me that the treatment of neurosis opens up a problem which goes far beyond purely medical considerations and to which medical knowledge alone cannot hope to do justice.

- 5 Although the early days of analysis now lie nearly half a century behind us with their pseudo biological interpretations and their depreciation of the whole process of psychic development memories die hard and people are still very fond of describing a lengthy analysis as running away from life unresolved transference auto eroticism—and by other equally unpleasant epithets. But since there are two sides to everything it is legitimate to condemn this so called hanging on as negative to life only if it can be shown that it really does contain nothing positive. The very understandable impatience felt by the doctor does not prove anything in itself. Only through infinitely patient research has the new science succeeded in building up a profounder knowledge of the nature of the psyche and if there have been certain unexpected therapeutic results these are due to the self sacrificing perseverance of the doctor. Unjustifiably negative judgments are easily come by and at times harmful moreover they arouse the suspicion of being a mere cloak for ignorance if not an attempt to evade the responsibility of a thorough going analysis. For since the analytical work must inevitably lead sooner or later to a fundamental discussion between I and You and You and I on a plane stripped of

all human pretences, it is very likely, indeed it is almost certain, that not only the patient but the doctor as well will find the situation "getting under his skin." Nobody can meddle with fire or poison without being affected in some vulnerable spot; for the true physician does not stand outside his work but is always in the thick of it.

<sup>6</sup> This "hanging on," as it is called, may be something undesired by both parties, something incomprehensible and even unendurable, without necessarily being negative to life. On the contrary, it can easily be a positive "hanging on," which, although it constitutes an apparently insurmountable obstacle, represents just for that reason a unique situation that demands the maximum effort and therefore enlists the energies of the whole man. In fact, one could say that while the patient is unconsciously and unswervingly seeking the solution to some ultimately insoluble problem, the art and technique of the doctor are doing their best to help him towards it. "Ars totum requirit hominem!" exclaims an old alchemist. It is just this *homo totus* whom we seek. The labours of the doctor as well as the quest of the patient are directed towards that hidden and as yet unmanifest "whole" man, who is at once the greater and the future man. But the right way to wholeness is made up, unfortunately, of fateful detours and wrong turnings. It is a *longissima via*, not straight but snakelike, a path that unites the opposites in the manner of the guiding caduceus, a path whose labyrinthine twists and turns are not lacking in terrors. It is on this *longissima via* that we meet with those experiences which are said to be "inaccessible." Their inaccessibility really consists in the fact that they cost us an enormous amount of effort: they demand the very thing we most fear, namely the "wholeness" which we talk about so glibly and which lends itself to endless theorizing, though in actual life we give it the widest possible berth.<sup>1</sup> It is infinitely more popular to go in for "compartment psychology," where the left-hand pigeon-hole does not know what is in the right.

<sup>7</sup> I am afraid that we cannot hold the unconsciousness and

<sup>1</sup> It is worth noting that a Protestant theologian, writing on homiletics, had the courage to demand wholeness of the preacher from the ethical point of view. He substantiates his argument by referring to my psychology. See Händler, *Die Predigt*.

impotence of the individual entirely responsible for this state of affairs it is due also to the general psychological education of the European. Not only is this education the proper concern of the ruling religions it belongs to their very nature—for religion excels all rationalistic systems in that it alone relates to the outer and inner man in equal degree. We can accuse Christianity of arrested development if we are determined to excuse our own shortcomings but I do not wish to make the mistake of blaming religion for something that is due mainly to human incompetence. I am speaking therefore not of the deepest and best understanding of Christianity but of the superficialities and disastrous misunderstandings that are plain for all to see. The demand made by the *imitatio Christi*—that we should follow the ideal and seek to become like it—ought logically to have the result of developing and exalting the inner man. In actual fact however the ideal has been turned by superficial and formalistically minded believers into an external object of worship and it is precisely this veneration for the object that prevents it from reaching down into the depths of the psyche and giving the latter a wholeness in keeping with the ideal. Accordingly the divine mediator stands outside as an image while man remains fragmentary and untouched in the deepest part of him. Christ can indeed be imitated even to the point of stigmatization without the imitator coming anywhere near the ideal or its meaning. For it is not a question of an imitation that leaves a man unchanged and makes him into a mere artifact but of realizing the ideal on one's own account—*Deo concedente*—in one's own individual life. We must not forget however that even a mistaken imitation may sometimes involve a tremendous moral effort which has all the merits of a total surrender to some supreme value even though the real goal may never be reached and the value is represented externally. It is conceivable that by virtue of this total effort a man may even catch a fleeting glimpse of his wholeness accompanied by the feeling of grace that always characterizes this experience.

The mistaken idea of a merely outward *imitatio Christi* is further exacerbated by a typically European prejudice which distinguishes the Western attitude from the Eastern. Western man is held in thrall by the ten thousand things he sees only particulars he is ego bound and thing bound and unaware of

the deep root of all being. Eastern man, on the other hand, experiences the world of particulars, and even his own ego, like a dream; he is rooted essentially in the "Ground," which attracts him so powerfully that his relations with the world are relativized to a degree that is often incomprehensible to us. The Western attitude, with its emphasis on the object, tends to fix the ideal—Christ—in its outward aspect and thus to rob it of its mysterious relation to the inner man. It is this prejudice, for instance, which impels the Protestant interpreters of the Bible to interpret ἐν τῇς ὑμῶν (referring to the Kingdom of God) as "among you" instead of "within you." I do not mean to say anything about the validity of the Western attitude: we are sufficiently convinced of its rightness. But if we try to come to a real understanding of Eastern man—as the psychologist must—we find it hard to rid ourselves of certain misgivings. Anyone who can square it with his conscience is free to decide this question as he pleases, though he may be unconsciously setting himself up as an *arbiter mundi*. I for my part prefer the precious gift of doubt, for the reason that it does not violate the virginity of things beyond our ken.

9 Christ the ideal took upon himself the sins of the world. But if the ideal is wholly outside then the sins of the individual are also outside, and consequently he is more of a fragment than ever, since superficial misunderstanding conveniently enables him, quite literally, to "cast his sins upon Christ" and thus to evade his deepest responsibilities—which is contrary to the spirit of Christianity. Such formalism and laxity were not only one of the prime causes of the Reformation, they are also present within the body of Protestantism. If the supreme value (Christ) and the supreme negation (sin) are outside, then the soul is void: its highest and lowest are missing. The Eastern attitude (more particularly the Indian) is the other way about: everything, highest and lowest, is in the (transcendental) Subject. Accordingly the significance of the Atman, the Self, is heightened beyond all bounds. But with Western man the value of the self sinks to zero. Hence the universal depreciation of the soul in the West. Whoever speaks of the reality of the soul or psyche<sup>2</sup> is accused

<sup>2</sup> [The translation of the German word *Seele* presents almost insuperable difficulties on account of the lack of a single English equivalent and because it combines the two words "psyche" and "soul" in a way not altogether familiar to the Eng-



of "psychologism" Psychology is spoken of as if it were "only" psychology and nothing else The notion that there can be psychic factors which correspond to divine figures is regarded as a devaluation of the latter It smacks of blasphemy to think that a religious experience is a psychic process for so it is argued, a religious experience "is not *only* psychological" Any thing psychic is *only* Nature and therefore, people think nothing religious can come out of it At the same time such critics never hesitate to derive all religions—with the exception of their own—from the nature of the psyche It is a telling fact that two theological reviewers of my book *Psychology and Religion*—one of them Catholic, the other Protestant—assiduously overlooked my demonstration of the psychic origin of religious phenomena

Faced with this situation, we must really ask How do we know so much about the psyche that we can say only psychic? For this is how Western man whose soul is evidently of little worth," speaks and thinks If much were in his soul he would speak of it with reverence But since he does not do so we can only conclude that there is nothing of value in it Not that this is necessarily so always and everywhere but only with people who put nothing into their souls and have all God outside (A

lish reader For this reason some comment by the Editors will not be out of place

[In previous translations and in this one as well psyche—for which Jung in the German original uses either *Psyche* or *Seele*—has been used with reference to the totality of all psychic processes (cf Jung *Psychological Types* Def 48) i.e. it is a comprehensive term Soul on the other hand as used in the technical terminology of analytical psychology is more restricted in meaning and refers to a function complex or partial personality and never to the whole psyche It is often applied specifically to anima and animus e.g. in this connection it is used in the composite word soul image (*Seelenbild*) This conception of the soul is more primitive than the Christian one with which the reader is likely to be more familiar In its Christian context it refers to the transcendental energy in man and the spiritual part of man considered in its moral aspect or in relation to God (Cf definition in *The Shorter Oxford English Dictionary*)

[In the above passage in the text (and in similar passages) soul is used in a non technical sense (i.e. it does not refer to animus or anima) nor does it refer to the transcendental conception but to a psychic (phenomenological) fact of a highly numinous character This usage is adhered to except when the context shows clearly that the term is used in the Christian or Neoplatonic sense

—EDITORS ]

little more Meister Eckhart would be a very good thing sometimes!)

- 11 An exclusively religious projection may rob the soul of its values so that through sheer inanition it becomes incapable of further development and gets stuck in an unconscious state. At the same time it falls victim to the delusion that the cause of all misfortune lies outside, and people no longer stop to ask themselves how far it is their own doing. So insignificant does the soul seem that it is regarded as hardly capable of evil, much less of good. But if the soul no longer has any part to play, religious life congeals into externals and formalities. However we may picture the relationship between God and soul, one thing is certain: that the soul cannot be "nothing but."<sup>3</sup> On the contrary it has the dignity of an entity endowed with consciousness of a relationship to Deity. Even if it were only the relationship of a drop of water to the sea, that sea would not exist but for the multitude of drops. The immortality of the soul insisted upon by dogma exalts it above the transitoriness of mortal man and causes it to partake of some supernatural quality. It thus infinitely surpasses the perishable, conscious individual in significance, so that logically the Christian is forbidden to regard the soul as a "nothing but."<sup>4</sup> As the eye to the sun, so the soul corresponds to God. Since our conscious mind does not comprehend the soul it is ridiculous to speak of the things of the soul in a patronizing or depreciatory manner. Even the believing Christian does not know God's hidden ways and must leave him to decide whether he will work on man from outside or from within, through the soul. So the believer should not boggle at the fact that there are *somnia a Deo missa* (dreams sent by God) and illuminations of the soul which cannot be traced back to any external causes. It would be blasphemy to assert that God can manifest himself everywhere save only in the human soul. Indeed the very intimacy of the relationship between God and

<sup>3</sup> [The term "nothing but" (*nichts als*), which occurs frequently in Jung to denote the habit of explaining something unknown by reducing it to something apparently known and thereby devaluing it, is borrowed from William James, *Pragmatism*, p. 16: "What is higher is explained by what is lower and treated for ever as a case of 'nothing but'—nothing but something else of a quite inferior sort."]

<sup>4</sup> The dogma that man is formed in the likeness of God weighs heavily in the scales in any assessment of man—not to mention the Incarnation.

the soul precludes from the start any devaluation of the latter.<sup>5</sup> It would be going perhaps too far to speak of an affinity but at all events the soul must contain in itself the faculty of relationship to God, i.e., a correspondence, otherwise a connection could never come about.<sup>6</sup> *This correspondence is, in psychological terms, the archetype of the God image*

- <sup>12</sup> Every archetype is capable of endless development and differentiation. It is therefore possible for it to be more developed or less. In an outward form of religion where all the emphasis is on the outward figure (hence where we are dealing with a more or less complete projection), the archetype is identical with externalized ideas but remains unconscious as a psychic factor. When an unconscious content is replaced by a projected image to that extent, it is cut off from all participation in and influence on the conscious mind. Hence it largely forfeits its own life, because prevented from exerting the formative influence on consciousness natural to it, what is more it remains in its original form—unchanged, for nothing changes in the unconscious. At a certain point it even develops a tendency to regress to lower and more archaic levels. It may easily happen therefore, that a Christian who believes in all the sacred figures is still undeveloped and unchanged in his inmost soul because he has 'all God outside' and does not experience him in the soul. His deciding motives, his ruling interests and impulses do not spring from the sphere of Christianity but from the unconscious and undeveloped psyche, which is as pagan and archaic as ever. Not the individual alone but the sum total of individual lives in a nation proves the truth of this contention. The great events of our world as planned and executed by man do not breathe the spirit of Christianity but rather of undorned paganism. These things originate in a psychic condition that has remained archaic and has not been even remotely touched by Christianity. The Church assumes, not altogether without reason, that the fact

<sup>5</sup> The fact that the devil too can take possession of the soul does not diminish its significance in the least.

<sup>6</sup> It is therefore psychologically quite unthinkable for God to be simply the wholly other for a wholly other could never be one of the soul's deepest and closest intimacies—which is precisely what God is. The only statements that have psychological validity concerning the God image are either paradoxes or antinomies.

of *semel credidisse* (having once believed) leaves certain traces behind it; but of these traces nothing is to be seen in the broad march of events. Christian civilization has proved hollow to a terrifying degree: it is all veneer, but the inner man has remained untouched and therefore unchanged. His soul is out of key with his external beliefs; in his soul the Christian has not kept pace with external developments. Yes, everything is to be found outside—in image and in word, in Church and Bible—but never inside. Inside reign the archaic gods, supreme as of old; that is to say the inner correspondence with the outer God-image is undeveloped for lack of psychological culture and has therefore got stuck in heathenism. Christian education has done all that is humanly possible, but it has not been enough. Too few people have experienced the divine image as the innermost possession of their own souls. Christ only meets them from without, never from within the soul; that is why dark paganism still reigns there, a paganism which, now in a form so blatant that it can no longer be denied and now in all too threadbare disguise, is swamping the world of so-called Christian civilization.

<sup>13</sup> With the methods employed hitherto we have not succeeded in Christianizing the soul to the point where even the most elementary demands of Christian ethics can exert any decisive influence on the main concerns of the Christian European. The Christian missionary may preach the gospel to the poor naked heathen, but the spiritual heathen who populate Europe have as yet heard nothing of Christianity. Christianity must indeed begin again from the very beginning if it is to meet its high educative task. So long as religion is only faith and outward form, and the religious function is not experienced in our own souls, nothing of any importance has happened. It has yet to be understood that the *mysterium magnum* is not only an actuality but is first and foremost rooted in the human psyche. The man who does not know this from his own experience may be a most learned theologian, but he has no idea of religion and still less of education.

<sup>14</sup> Yet when I point out that the soul possesses by nature a religious function,<sup>7</sup> and when I stipulate that it is the prime task of all education (of adults) to convey the archetype of the God-

<sup>7</sup> Tertullian, *Apologeticus*, xvii: "Anima naturaliter christiana."

image, or its emanations and effects, to the conscious mind, then it is precisely the theologian who seizes me by the arm and accuses me of "psychologism." But were it not a fact of experience that supreme values reside in the soul (quite apart from the ἀντίμυρον πνεῦμα who is also there), psychology would not interest me in the least, for the soul would then be nothing but a miserable vapour. I know, however, from hundredfold experience that it is nothing of the sort, but on the contrary contains the equivalents of everything that has been formulated in dogma and a good deal more, which is just what enables it to be an eye destined to behold the light. This requires limitless range and unfathomable depth of vision. I have been accused of "deifying the soul." Not I but God himself has deified it! I did not attribute a religious function to the soul, I merely produced the facts which prove that the soul is *naturaliter religiosa*, i.e., possesses a religious function. I did not invent or insinuate this function, it produces itself of its own accord without being prompted thereto by any opinions or suggestions of mine. With a truly tragic delusion these theologians fail to see that it is not a matter of proving the existence of the light, but of blind people who do not know that their eyes could see. It is high time we realized that it is pointless to praise the light and preach it if nobody can see it. It is much more needful to teach people the art of seeing. For it is obvious that far too many people are incapable of establishing a connection between the sacred figures and their own psyche: they cannot see to what extent the equivalent images are lying dormant in their own unconscious. In order to facilitate this inner vision we must first clear the way for the faculty of seeing. How this is to be done without psychology, that is, without making contact with the psyche, is frankly beyond my comprehension.<sup>8</sup>

- <sup>15</sup> Another equally serious misunderstanding lies in imputing to psychology the wish to be a new and possibly heretical doctrine. If a blind man can gradually be helped to see it is not to be expected that he will at once discern new truths with an eagle eye. One must be glad if he sees anything at all, and if he begins to understand what he sees. Psychology is concerned with the act of seeing and not with the construction of new religious

<sup>8</sup> Since it is a question here of human effort I leave aside acts of grace which are beyond man's control.